called Riadillo while others dressed in priest-like robes with belts or ropes of a red cloth called Condiman. Every man wore a red and white ribbon across his breast; they carried flags of the same colors. If the Babailanes met Filipinos with their shirts outside their pants they were punished. This habit was considered by the Babailanes a symbol of subservience to the Spaniards. They were armed with spears, bolos, daggers and bows and arrows.

When the Babailanes reached Barrio Mantuyop they encamped and sent two messengers to Siaton to tell the people that they wished to be met at the municipio. Food was ordered to be prepared for them. The people of Siaton, frightened and confused, did as they were told. When the Babailanes approached the poblacion plaza they knelt on the ground, lapping their hands. The people in the poblacion also knelt on the ground until the Babailanes reached the church.

The Babailanes had many amulets. Gadiane writes that they pasted a piece of paper to their forehead as an anting-anting (amulet) to make them invulnerable to bullets. Norris said some had an amulet (design unknown) which did not work if the individual cried out when shot! For the amulet to be effective the person had to remain silent when shot.[154] Anting-antings were common among such bands in the Philippines. Amulets were common before the Spaniards' arrival, with the spread of Catholicism in the Philippines.

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[154]Norris, op. cit., p. 25.

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For the hunt, iron spear points (_ohas_ or _silab_) are purchased in the _poblacion_ for about one dollar and fifty cents. The points are eleven to twelve inches long and about two to three inches wide. They are attached to wooden handles (_tugdanan_) four or five feet long. The spear point is fixed to the handle with rattan wrapping; the base of the point has a sharp prong that is driven into the handle's top. Sometimes brass tubing (_pekit_) is put around the handle where the spear point is attached; a sharp iron point (_alimayo_) may be fixed to the handle's base. Usually a scabbard (_sakob_) is made to cover the point when the spear (_bankaw_) is stored; two thin pieces of wood, the general shape of the point, are bound together with rattan or small strips of tin. (See Plate XXXII.)[1]

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Frequently wild pigs are hunted by groups of three to five men. Some like to hunt alone; this means, normally, that there is no sharing of the kill. The dogs go ahead of the hunters, sniffing the ground until the scent of a wild pig is discovered. Then they run after the pig wildly barking. The hunters trot behind the dogs, yelling words of encouragement. If the hunters fail to shout constantly, or stay close enough to the dogs so their voices can be heard, the dogs become discouraged and abandon the chase. Such a chase may continue for several hours until a pig is cornered and killed or the scent lost.

1 [See p. 509, Cat 411 & 116 -- Anal/c]

20: Hart E-5 (1951) 1954 OA1 Philippines OA.
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smeared on branches where the birds often light. I doubt if any Caticugan barriofolk trap birds in this manner. 223

Birds are sometimes, but rarely, hunted with the blow-gun (supot) and fairly frequently by young boys with sling-shots (tirador). Lake Linao ("calm"; also called danao, i.e., "pool"), above Barrio Balanan, was created by the 1925 earthquake. This small lake attracts flocks of wild ducks. While Caticugan residents rarely hunt the ducks here men from Dumaguete come to hunt them with guns.

The blow-gun is made from the thornless bamboo, bagakay. This bamboo's long internodes make it excellent for blow-guns. Few blow-guns were seen in Caticugan; the weapon, however, becomes more common in the northern barrios of the Siaton River valley. One blow-gun measured was 6-1/2 feet long, made of several pieces of bagakay glued with a substance obtained from the kiwot insect. The darts (ganagan) are made from thin sticks of bamboo about 2-1/2 feet long, including a 10 inch iron tip; no poison is used. The dart's end is wrapped with kapok to hold compression in the blow-gun barrel. The blow-gun is employed only to hunt wild birds and, more rarely, to shoot river fish.[9] It is my opinion that blow-guns in the Siaton River valley will disappear in a few generations; at least, they seem to have very few useful functions today. 411 • [178]

[9]The Magahats also have a blow-gun (sopot) that is made from bagakay bamboo or reeds. The darts also are wrapped with kapok and the main use appears to be for shooting river fish. No poison is used on the darts. Orasion, op. cit., pp. 75-6.